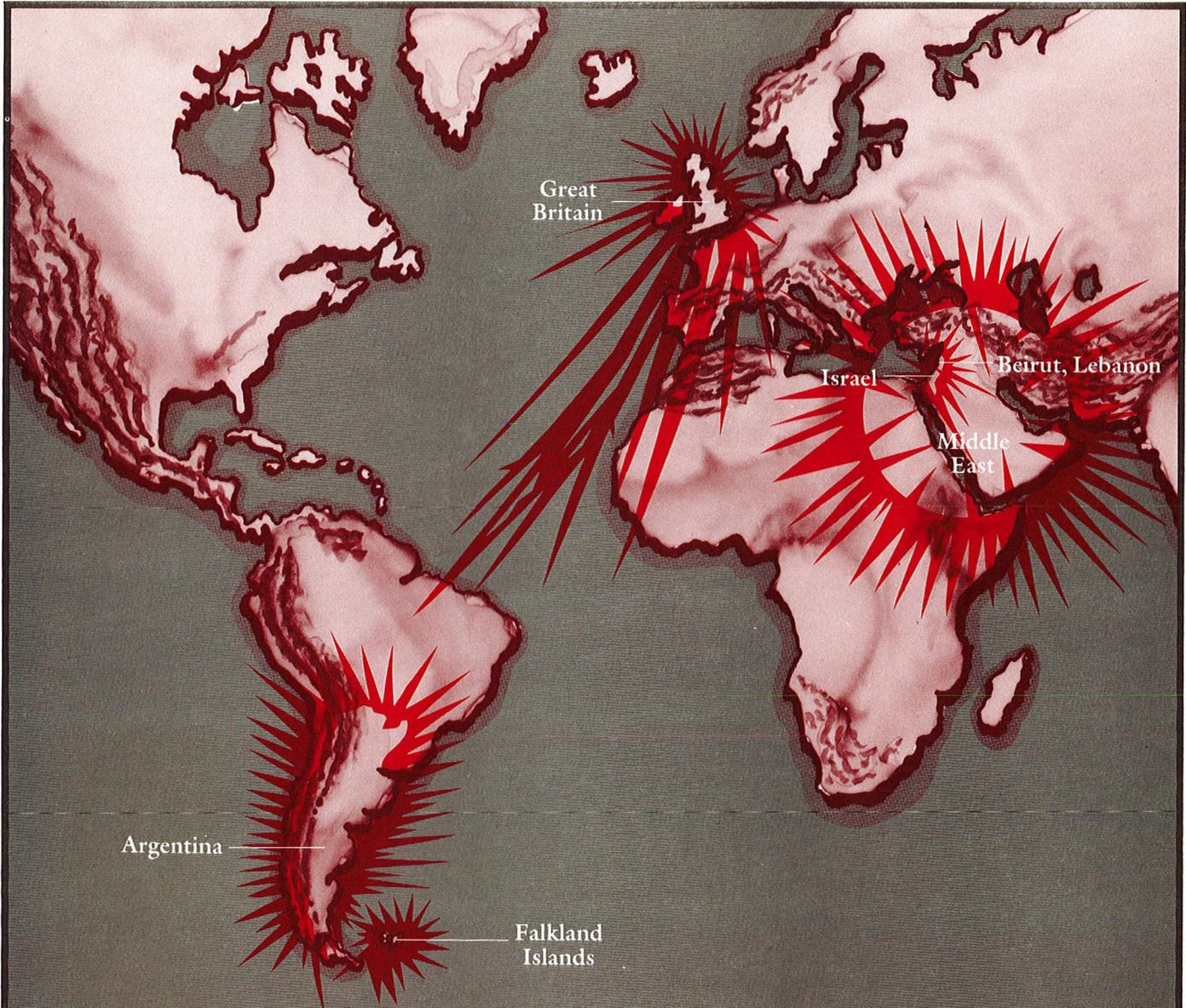


# LIGHT

Christian Life Commission of the Southern Baptist Convention  
November-December 1982



“...and they shall beat their swords into plowshares,  
and their spears into pruning hooks...”

(Isaiah 2:4 RSV)

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# Missions and Peace

The church is God's kind of folks. When we are true to our high calling in Christ Jesus, the church is everlastingly minding its mission.

That mission encompasses concern for both the saints inside the church and society outside the church.

And when we are true to our high calling in Christ Jesus, the church is everlastingly modeling justice as it presses for peace.

Pressing for peace with justice, we do so in the conviction that this peace is grounded in "the God of peace" (Hebrews 13:20), based on the Bible with its blessed prospect of peace on earth (Luke 2:14), and mandated in our mission which includes doing "the things that make for peace" (Luke 19:42, RSV).

The relationship of missions to peace is direct and demonstrable. When people are preoccupied with war, there is no money for missions, no inclination toward evangelism, no place for prayer, no energy for ethics. War is a Moloch that devours our children, an evil god that damns values, a beast out of the pit that destroys life. The idolatry of nationalism rears its ugly head most menacingly when the principalities and powers are pushing most aggressively for the waging of war. In an atmosphere and environment of war, the church is hard put to pursue its mission.

On the other hand when peace with justice prevails, the very envi-

ronment becomes conducive to the concern, kindness, compassion, sharing, love, ministry, mercy, reconciliation, and forgiveness in which the church can best pursue its mission.

In a world on the brink of nuclear war, every human being now alive or yet to be born in the providence of God has a stake, an incredibly high stake, in peace. The people of God have a very special reason, however, for waging peace. Our Creator-Redeemer God wills for all mankind not hate but love, not death but life, not war but peace. He is not willing that any should perish but that all should come to life eternal and life abundant. The Lord of the church especially wills for believers redemptive involvement in establishing justice, following righteousness, and doing peace.

Where are handles for the people of God?

There are some specific and uncomplicated things concerned Christians can do.

**Repent.** Repentance at this point includes not only Godly sorrow for our past sins of omission and commission related to missions and peace but also a purposeful turning from faithlessness, indifference, disengagement, and stolid inaction.

**Believe.** The magnitude of our responsibility related to missions and peace presses us to believe even as we cry for deliverance from our sinful unbelief. To believe in this manner is

to lean heavily on God, to draw strength from him to "be in life" committed to him for energy to do missions and to do peace.

**Study.** "My people are destroyed for a lack of knowledge" (Hosea 4:6) is the biblical reminder that studious attention to the awful dangers of nuclear war and to the basic elements of peace with justice is necessary if we are to avoid destruction. It is incumbent on us therefore to read, weigh, discern, study, learn for in this knowledge there is great power.

**Pray.** The nuclear powers now have stockpiled nuclear weapons equivalent to sixteen billion tons of TNT. In all of World War II only three million tons of munitions were expended and between forty and fifty million people died. We must pray. The God of peace who sent his Son, the Prince of Peace, to bring peace on earth, good will among men will surely hear and help when his people purposely pray.

**Work.** Our labors on behalf of peace with justice must include preaching, teaching, dialoguing, sensitizing, telephoning, pamphleteering, letter writing, politicking, sacrificial giving, and power brokering. The night is coming when none of us can work.

*Joy Valentine*

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# War and the Missionary: A View from Argentina

by Robert I. Garrett, Jr.

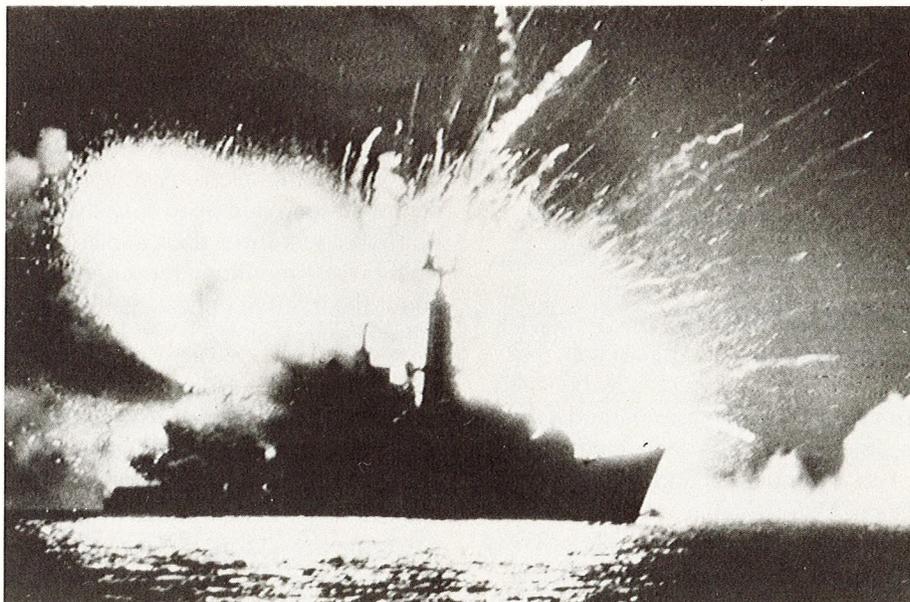
Most sensitive Christians, when they are not numbed by the constant parade of wars and rumors of wars, are deeply troubled by the human cost of modern warfare. This uneasiness is multiplied by the foreboding clouds gathering on the horizon. It seems our globe is relentlessly bent on arming itself to the teeth so that every group imaginable can spill blood in protecting its tribal rights. We live in a world where the unthinkable has become distinctly possible.

Obviously missionaries are not exempt from the same pressures felt by all, nor do they receive upon their appointment some spiritual insulation which makes them impervious to the hurts of mankind. Perhaps it is worth reiterating from the outset the obvious assertion that missionaries are on the whole like other people. Whatever sainthood being a missionary may confer in the minds of some, missionaries continue to be very human (sometimes painfully so) in a thousand ordinary ways.

## A Global Brotherhood

However, the missionary task does involve some inevitable shifts in perspective. The missionary's calling and work enforce upon him a different attitude toward the world and its many feuds. Thus wars and other events take on new meaning. It is suddenly no longer possible to ignore distant events as affecting only some "foreigners." Newscasts and headlines take on a deeper and more human dimension. The Vietnamese want to negotiate over the status of Cambodia while a seminary classmate is preaching to swarms of refugees who have fled that famine-ridden land. Unrest continues in Uganda and friends write that their children are now used to being stopped by drunken and fully armed soldiers on the streets.

Guerrillas kidnap and kill a Wycliff



The HMS Antelope of the British Task Force is on fire and exploding in Carlos Bay off the East Falklands. A bomb disposal man was killed trying to defuse an Argentine bomb lodged in the engine room when the ship exploded. (UPI Photo)

missionary in Columbia. He studied in our language school only two years earlier and his teachers, now our teachers, are terribly upset. Street rioting in Kenya leaves us wondering about the safety of friends in Mombasa. News accounts of rockets falling in West Beirut launch prayers heavenward for our missionaries there.

News from all those "foreign" places influences people we know. Simple recognition of "the tie that binds our hearts in Christian love" makes us concerned for them and their situation. This new attitude cuts even more deeply. Not just the missionaries need prayer. The people God has called them to serve are important too, and the trauma war brings to them is a tangible experience more terrible than a statistic or headline. One becomes aware that behind the rockets red glare and bombs bursting in air stands the Almighty Sovereign of our universe who at once loves all these people and hears their prayer-cry of anguish.

## Don't Cry for Us in Argentina

One cannot write from Argentina without a few words about this incredible and beautiful country. Some mistakenly lump Argentina together with the poor underdeveloped nations of Latin America which according to popular prejudice are considered "banana republics." Nothing could be further from the truth. A catalogue of its natural resources would equal that of most major powers.

The Argentine people are vigorous, educated, resourceful and are predominantly of European extraction. They share some of the vitality of the "frontier experience" just as in the U.S.

Argentine industry offers color TVs, Ford automobiles, and nuclear reactors. "Underdeveloped" doesn't exactly describe this people. Great modern and metropolitan cities such as Rosario, Cordoba, Santa Fe, Mendoza, and Mar del Plata dot the map. Buenos Aires is at the hub of the

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nation's life. It is a dazzling modern city. Most of Argentina's million inhabitants are well-educated, well-dressed, and well-read. In short, Argentina is the sort of place where you'd like to raise your children.

## The Back Side of Paradise

Why then should we send missionaries to Argentina? Argentina is a mission field not because it is backward, but because it is spiritually lost. The country totters undecidedly between the virulent skepticism of modern secularism and the easy superstitions of an unrenovated and colonial Catholicism. Unfortunately, to date, evangelical faith has made few inroads. There has been steady progress in Baptist work, but evangelical Christians still do not account for even 5 percent of the population.

An honest look at the country demands realism about its many problems. The country flounders politically and economically as well as spiritually. In the last 34 years, military interventions and one-program popular movements like Peronism have interrupted the course of constitutional democracy. Basic political and human rights have been violated. Chronic triple-digit annual inflation of 150 to 250 percent for a decade indicates something of the economic malaise. Most Argentines live with the frustration that this nation possesses all the ingredients of a greatness that somehow proves elusive.

## A Reaffirmation of National Sovereignty

None of this would seem to prepare us for Argentina's sudden involvement in a bloody struggle in the South Atlantic. Argentina has a long tradition of neutrality and non-participation in warfare.

On April 2, 1982 the unimaginable happened. Argentina, which had not participated in a war of any type in this century, took possession of the Malvinas (Falkland) Islands. Considered to be "a reaffirmation of our national sovereignty," it was a bold and unexpected move by President Galtieri, who even less than his other military predecessors had been able to catch the fickle favor of public opinion. It came at a difficult time. There were rumors of strike plans. A large public demonstration had been squashed by riot police just three days earlier. There was a mounting tenseness about the internal upheavals that most thought were coming.

The reaction in Buenos Aires to claiming "our Malvinas" was instantaneous and unanimous. There was jubilation in the streets. Hundreds of thousands rushed to public plazas to celebrate the victory, while smiling policemen directed traffic without their billy clubs and tear gas. The entire nation seemed to erupt in one mighty cheer of support of the government's audacious step to "reclaim the national sovereignty." The splintered and increasingly belligerent factions of Argentine society were suddenly galvanized together in a white-hot effusion of unanimity.

The support of the Argentine people for Argentine possession of the islands was and is very deep-seated. One senior missionary wisely observes that "one would have to have been here to know what a festering sore the islands have been." For the 150 years of British occupation of the islands, every Argentine government of whatever persuasion has annually repeated Argentina's claim to the Malvinas Islands to the British government and to international organizations. Every Argentine grade school student learns in geography that the Malvinas are Argentine—unfortunately usurped at present by British imperialism. No locally printed map of Argentina fails to include the Malvinas. It is all but impossible to find any Argentine who

does not support his country's claim to the islands. Even the Argentine Baptist Convention published an open letter to Baptists around the world and a position paper asserting the Argentine position.

## Conflict

There is some real question as to whether the "invasion" was ever intended as an act of war. It was carefully orchestrated to avoid casualties among the British, so that not a drop of British blood was spilled in the takeover. The first British casualties occurred only after 3,000 Argentine sailors went down with the cruiser *Belgrano*. Many Argentines felt that in assuming control of the islands the military was attempting a large scale *coup d'etat* rather than an act of territorial aggression.

It was common to hear: "All we did was reclaim our islands, and they are making a war of it." This attitude was incomprehensible to the rest of the world and especially the British who considered it an insulting provocation. Thus the massive ire of a distant imperial power had been aroused. Perhaps Argentines are to be forgiven for noting how out of proportion the British reaction was to the "quick-trick" which provoked it.

Remarkably, Argentina found that it had bungled its way into a real war which it never intended. It had amassed neither the resources nor the desire to fight such a war. Galtieri had counted on U.S. support, so that when Reagan tilted to the British position most Argentines were both shocked and angry.

As incredible as it may seem, in the eyes of many, British were the opponent of the moment, but the U.S. was considered a false ally, a friend who had betrayed her confidence in the moment of peril. The U.S. betrayal was popularly considered to be a far greater crime than the British aggression. Alexander Haig's trips and later pro-British military posture of the U.S. were considered to be a calculated stab-in-the-back.

It was at this point that we as missionaries realized our precarious position. Like it or not, we were presumed to be allied with the enemy. We became painfully aware of our English accent, our English last names, our "foreign" links, and our U.S. citizenship. We were very exposed and vulnerable—not to British bullets, but to the very people we loved and aspired to help.

## Mission Life in the Eye of the Storm

Erich Bridges, staff writer for *Commission* magazine, after two weeks of interviews with missionaries here remarked that all of us began by stating that the war *had not* affected us. We then proceeded to list all the ways the war *had* affected us. I believe that we can be pardoned this foolish inconsistency as it points up the reality of the lived experience. The point is that for some months anything could have happened, but for us it never did.

For those uncomfortably long weeks we continued to do the things we always did. We taught classes, preached, visited, bought groceries and every night asked God that we be able to do those simple, unglamorous things tomorrow. Anything seemed possible, the worst seemed probable, and we coped by doing the simple and accustomed things, the things we were called here to do.

One of the curiosities of war is that it calls up heretofore unknown reserves of energy from within a people. This energy sweeps everyone along with it and crushes everyone and everything that stands against its headlong rush. Miraculously this stampede of emotions never chose us as a direct target. The fact that the war was confined to the islands and high seas helped. If bombs had ever touched the mainland we would have been in great danger.

No words can describe the intensity of emotion which hung as a palpable reality in the air. Everyone declared their loyalty and proclaimed the justice of the cause. Flags and banners were everywhere. Every shop, every home,



A cross overlooking Ajax Bay in the Falkland Islands marks the grave of a British soldier killed during the battle for Goose Green and Darwin. (UPI Photo)

every office in some visible way was supporting the war. Everybody wore a patriotic badge, a ribbon, or colors. Every group imaginable filled the public plazas with its formally declared support for the war effort. In such a moment silence is not consent; it is suspect. In such an atmosphere even being apolitical requires courage and finesse. There were great pressures on our mission to make a statement.

Such a moment is sure to provoke an identity crisis for a missionary. In wartime there is only "them" and "us." At the time in Argentina, "them" was defined as the British and their turncoat Yanqui supporters. "Us" was

defined as the Argentines and all victims of aggression or oppression anywhere who opposed imperialism. The constant question we faced from everyone at every turn in a thousand subtle and not so subtle ways was: Are you a "them" or an "us"? The choice as defined for us was either-or.

There is probably a no more difficult question for a missionary. A missionary is someone who loves a way into a new community or alien culture, who identifies with a people who were once "not my people." On the other hand, a missionary cannot renounce his or her identity and background, nor disavow

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a bond of love with those who support the ministry from afar. Each missionary had to draw his own lines. There were many different postures even among the missionaries, and many quiet struggles of conscience. Some were publicly pro-Argentine; others secretly hoped for a British victory; all of us prayed it would soon be over without more bloodshed.

Hopefully our presence communicated whether we were "them" or "us." The telling point is that we stayed. Many others left, but we stayed. Even though many Argentines know that some of us opposed the war, they appreciated the fact that we lived through it with them. It strikes me that missionaries are so slow to leave during a crisis not because they agree necessarily with the nationals, nor because of personal loyalties to the people they serve; rather they believe that God never deserts anyone in times of trouble and that they are called to mirror that steadfastness.

## A Death in the Family

Memories of the South Atlantic conflict, for missionaries in Argentina,

necessarily include grief over the loss of our mission president, Bob Burtis. Most of us could not face the possibility of leaving with its many plans and problems, but Bob Burtis quietly had planned for the safety of all of us while he continued with an indomitable spirit to encourage us to stay.

Evidently the strain was too much, and he died of a heart attack at the very height of the crisis. "Greater love hath no man than to lay down his life for his friends." He died for what he lived for. He left behind an example of good works and a challenge for someone to come to fill his place. We all still miss him and his wife Betty very much. He was a casualty of that larger conflict in which we struggle against not flesh and blood, but against principalities and powers. Bob Burtis fought the good fight for a nobler cause.

## Concluding Reflections

The conflict has caused a great deal of soul-searching about the proper attitude of a Christian toward war. There are some lessons to be learned:

1. War is real and ugly, and it exacts a high human cost.
2. Any war hampers missionaries in their work. From the missionary viewpoint war can have only negative results.

3. War is most often caused by a lack of wisdom, flexibility, or forbearance on the part of leaders.
4. War is therefore avoidable.
5. Armed power can decide things: Argentina's Malvinas are now Britain's Falklands. Nevertheless, it does not always work justice nor promote desire for peace.
6. Modern warfare depends upon a cold technology. Most of the time he who wields the latest gadget wins. Good need not prevail, but the smart and the ruthless will.
7. Mission work is influenced strongly both for good and bad by the foreign policies of governments.

These and other aspects of our experience convince me that the time has come to state directly and forthrightly that *War is not Christian*. In essence it is counter-Christian. It is born in sin, fueled by hate, and finishes with oppression. The armor worn by Christians in Ephesians 6 equips them for an entirely different sort of battle. Argentina and England may cease their hostilities, but that larger spiritual conflict continues. Pray for us.



Garrett is a Southern Baptist missionary serving on the faculty of International Baptist Seminary in Buenos Aires.

## MARK YOUR CALENDAR

Plan now to attend these conferences sponsored by the Christian Life Commission:

**March 21-23, 1983**—The National Seminar on "Discipleship and Ethics," The Galt House, Louisville, Kentucky.

**July 23-29, 1983**—Glorieta, New Mexico Christian Life Conference on World Hunger. Speakers include: David Matthews, Patsy Ayres and John Cheyne.

**August 20-26, 1983**—Ridgecrest, North Carolina Christian Life Conference on "Peace with Justice" led by Glen Stassen.

# Searching for Peace in Lebanon

by James Ragland

We have lived and served in Lebanon for nearly 30 years, and in 10 of the 30 years there has been violence in and near this small, sad Arab state. Today this bloodstained, battered nation cries out for peace, a peace lost because its people have ignored the way of Jesus and the lessons of history. We need to see how Jesus' way, the way of humility, relates to Lebanon and how Lebanon's leaders failed to heed the lessons of history. There is a way to lead the nation from the violence of confrontation to brotherhood and peace.

## Peace Through Humility

I am convinced that power or the desire for power contributes to much of the discord and strife that I have seen over the past 30 years, and I have seen a lot. We had been in Beirut for only a few days in 1954 when we saw our first example of the social unrest that has characterized Lebanese life since the middle of the nineteenth century. The cause of that unrest in 1954 was religious power. Beirut Moslems were responding with violence to what they saw as a challenge to the prophet.

Some observers feel that as a result of religion and other factors, the Arab gives the idea of power much importance. This is seen in his admiration for the powerful, charismatic leader, in his public display of intense emotions, and in his preference for the large car, house or office.

There are some who believe that power is the only basis on which to deal with the Lebanese Arabs. They believe that because the Arab seems to despise the weak or the humble, there is no other way but to meet his outburst of anger with a similar outburst or to condone his "worship" of the powerful, and often ruthless, leader.

I have seen the result of this way of "dealing" with the Arabs. It often leads



Surveying the damage done by a phosphorus bomb to Beirut Baptist School in Lebanon are, left to right, missionaries James Ragland and Ed Nicholas, and Foreign Mission Board Senior Consultant for Human Needs Ministry, John Cheyne. There were no injuries and damage was limited. (Photo by Don Rutledge)

to hours of abusive "dialogue," brawls, the intervention of a demagogue, shattered nerves and relationships, and armed conflict.

I have found a better way to live with the Lebanese. It is the way of

humility and gentleness. It is the way of peace. It is the way of Jesus. Frequently, angry parents come to me in my position as director of the Beirut Baptist School, and in their anger they

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often rail at me and threaten me with painful consequences if their demands are not met. In a low voice I express my concern and interest in the parents' problems, admit that we may have made a mistake and assure the parent of our desire to help in any possible way. At this point the parent begins to control his anger a bit, and we can begin to enter into a dialogue to get to the root of the problem and work out a solution.

Furthermore, in dealing with "problem" students of all ages I've learned that Jesus' way leads to peace. I must admit that when I've tried other ways, the way of power, the Arab's way, the results have been far from constructive. I discovered, for example, that dealing with an angry Lebanese student by attempting to restrain him by force or by threats voiced in anger did not lead to peace. Seeking to help the student with a gentle firmness, define his problem, and choose a solution is the way of peace.

## The Way of Nonviolence

My personal experience has proved that the way of humility, gentleness, and dialogue is the way of peace. What I have witnessed in Lebanon of suffering, destruction, and moral decay convinces me that confrontation and violence is not the way of peace.

History should have taught my Lebanese friends that confrontation—especially armed confrontation—does not lead to peace and does not lead to the solution of the problems which divide and destroy nations. The ruins of numerous Crusader castles should remind the Lebanese that the armed "holy" hordes from Europe, while stimulating commerce and culture, did not bring freedom and peace to the region.

Forgotten also is the bloody, senseless, horrible civil strife of the mid-nineteenth century. European nations intervened to stop it. Outside



**Oblivious to the wreckage above their heads, children play on a patio in Sidon in southern Lebanon. (Photo by Don Rutledge)**

intervention has been a millstone about the nation's neck from then until now. Furthermore, Lebanon did not escape the horror of the Second World War. There were several battles between allied forces and the pro-German Vichy French which were controlling Lebanon at that time. Lebanese leaders, many of whom are still very influential in the Lebanon of today, should have seen clearly that war—the most terrible means of confrontation—did not lead to the economic and social peace which German leaders sought.

Lebanon's leaders apparently forgot, or ignored, the reality of history. In 1975 a large and very influential group of Lebanese resorted to armed confrontation to restore peace to Lebanon.

Actually, this armed confrontation grew out of the fear that the Palestinians, who themselves were now convinced that only the gun would bring them peace and freedom, were a threat to the stability of Lebanon. The armed clashes between Lebanese and Palestinians triggered an arms race between Palestinians and

their Lebanese allies and between anti-Palestinian Lebanese. This arms race and ensuing civil war resulted in the death of over 50,000 Lebanese, the effective partition of the country, the near ruin of the nation's economy, outside intervention, and the collapse of Lebanon's administration.

Clearly, the violence unleashed in 1975 resulted ultimately in the invasion of Lebanon by Israel in June of 1982. That war cost over two billion dollars, led to the loss of over 5,000 people, destroyed hundreds of homes and commercial buildings, and resulted in more than 500,000 refugees. Some Lebanese felt, for a while at least, that the war would mean the exodus of all the nearly half million Palestinians and, consequently, the return of peace, freedom, and prosperity to the country.

It is highly unlikely that world opinion will allow the more than one-half million noncombatant Palestinians to be removed forcibly from Lebanon. They will have to remain until the dispute between the Palestinian nation and Israel can be resolved. The Lebanese, therefore, must accept the Palestinians and learn to live with them as neighbors. The Israeli invasion of Lebanon, which the anti-Palestinian Lebanese approved, has deepened the gulf which separates these Lebanese and the Palestinians and their Lebanese allies.

In July of 1982, a Lebanese Baptist lady told me that a few days earlier as she stood in front of her home, a Palestinian woman who was passing by stopped, turned around, and said with vehemence, "Just wait. Your day is coming. We'll settle accounts then!"

The bottom line is that war, instead of solving problems, intensifies their complexity, delays their resolution, and makes a solution nearly impossible.

## Peace Through Reconciliation

Because individuals and nations refuse to follow the way of Jesus, the way of gentleness, humility, and nonviolence, their lives have become a

series of violent, calamitous confrontations. There comes a time when the antagonists—their passions spent and their honor satisfied—realize that they must be reconciled.

The hostile communities of Lebanon will reach this stage, perhaps soon. God's people must through prayer hasten the day when warring factions will be ready for reconciliation. When that time comes, the followers of Jesus must begin their ministry of reconciliation.

Reconciliation, as our Lord has shown us, is costly. It demands incarnation, an identification with the parties involved. Being identified with the warring factions results in tension; because the reconciler feels torn between the antagonists.

Furthermore, the opponents, who claim the reconciler as one of them, will surely react with displeasure when they see him identifying with the enemy. As a result, the believer who works for peace with justice may feel the pain of ostracism and rejection.

Our Lord felt this pain. He felt it in the insults of the Jewish leaders, he felt it in the brutal treatment of the Roman troops who guarded him and he felt it in the nails that fastened him to the cross, but with this pain he brought peace to the battlefield.

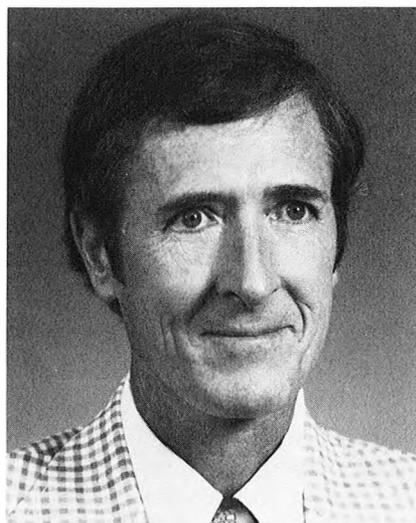
We who feel called to be peacemakers and reconcilers in Lebanon must surely expect to bear this pain also. We will experience this pain as we work on a personal level to bring peace and healing to Lebanon. We have friends in both factions. We will remain friends to both sides even though it will be painful and will involve tension. A friend of mine who lives among anti-Palestinian Lebanese, and who may have unintentionally adopted some of their attitudes, recently said with a measure of bitterness, "You love the Palestinians." I smiled, shook his hand vigorously, and said, "That's correct, and I love you and your neighbors, too!"

We will surely face pain as we work at reconciling Palestinians and Lebanese in the Beirut Baptist School.

Many Palestinian students attend this school, sponsored by the Foreign Mission Board of the Southern Baptist Convention.

Before I left for the United States in July 1982, we began to hear criticism from some in the neighborhood who objected to our allowing Palestinian refugees to live in the Baptist School. This attitude toward the Palestinians and any who identify with them will surely affect the relationship between Palestinian students and Lebanese students. We who are involved in the work of the school will surely experience pain as we deal with the neighborhood critics (some of whom belong to local militias) who may object to the presence of Palestinian students in the school.

In short, the weeks and months after the Israeli-Palestinian war in Lebanon will be a time of tension and civil conflict. We as missionaries have our role to play in easing this tension and ending the conflict. The role is a difficult one, one that requires patience, love, courage, wisdom, and pain. It is a role that calls for a cross. We believe that through our dedication and prayer and through the intercessory prayer of Baptists in America God will mediate to us the grace by which we can achieve peace in this bloodstained and tearstained nation.



**Ragland is a Southern Baptist missionary in Beirut, Lebanon where he serves as director of Beirut Baptist School.**

# Things that Make for Peace

by W. David Lockard

**Editor's Note:** Dr. Lockard was a member of a fact-finding group which spent one week in Israel and Lebanon just as the PLO withdrawal began. The trip was sanctioned by both the Israeli and Lebanese governments, and this provided a wide range of conversations with citizens and officials.

From the hilltop we had a panoramic view of the "green belt" and West Beirut. The constant sniper fire was punctuated by the occasional artillery exchange between the PLO and Israeli troops. This was the day that the PLO withdrawal was to begin.

As we made our way to the "Museum Crossing" between East and West Beirut I reflected on the beauty and the unique charm of the Beirut I had known and enjoyed on previous visits. My feelings were focused on a nagging question and a frantic hope, "Could a city and a nation rise from the rubble and from the long years of strife and killing?"

Most of the people with whom we talked were hopeful and spoke of a new opportunity and a new day. However, this optimism was always qualified by words of concern and caution. Past and present realities could not be ignored.

## Diversity As a Challenge to Peace

If Lebanon discovers the road to peace and stability, some old patterns must be altered and years of internal strife must be laid aside. With the removal of the PLO, many Lebanese have returned to their homes and villages. During our fact-finding visit to Beirut and Lebanon, we talked with Lebanese authorities and private citizens. Shiite Muslims in the village of Ashiya echoed the same feelings of



Israeli armored personnel carrier prepares to attack Palestinian guerrillas in south Lebanon. (UPI Photo)

Christians who have survived seven years of constant fighting on the "green belt" in Beirut. They were hopeful that Lebanese authorities and Lebanese police would once again be in charge of security, the local court system, and business affairs.

A Lebanese doctor in Sidon talked about watching the bombing raids and artillery fire from the top of his hospital. Behind the hospital, a major PLO installation had been constructed in the ruins of a crusader fort. These and other crusader forts stand as reminders of the legacy of violence and killing in the Middle East. More importantly, crusader forts should serve to declare the idiocy and the futility of killing and fighting, especially when it is done in the name of religious faith.

Lebanon is a country of diverse groups. Many of these have come to Lebanon as refugees. Maronite Christians settled in Lebanon in the sixth century after being driven from Asia Minor by persecution. Other Christian sects as well as Islamic splinter groups like the Shiites and the Druzes soon

followed. For many, the mountains of Lebanon became a place of refuge. In time, these mountain-dwellers came to imprint on Lebanon its character as a separate autonomous entity and later as an independent nation. The struggle for autonomy and peace has been persistent and determined since the days of the crusaders.

In spite of vast religious and cultural differences, Lebanon has known considerable peace and harmony. Volney, a French writer of the eighteenth century, visited the region and gave this description: "A well-measured blend of aristocracy, monarchy and democracy. Unlike their Turkish neighbours, here, all enjoy their property, their lives and measure of freedom in secure surroundings." Prosperity and peace prevailed again from World War II until 1975. Because they have known peace and harmony, the Lebanese people will not back away from the present challenge.

The Lebanese constitution is rather unique because it does recognize and take seriously the internal religious and cultural groups which make up

the country of Lebanon. According to the constitution of 1926, the president must be a Maronite Christian. (When the constitution was written, the Christian community was the largest subgroup within Lebanon.) The constitution further requires that the prime minister must be a Sunni Muslim, and the speaker of the chamber must be a Shiite Muslim. This unique formula overlooks the Druzes (a breakaway Muslim group), the Palestinians and other Christian communities who comprise the rich and diverse mosaic that is Lebanon.

As the people we visited spoke hopefully of harmony and peace, there were some who expressed fear that Lebanon might actually be divided. There is the fear that both Syria and Israel might annex portions of Lebanon. (Syria has never recognized Lebanon borders or had diplomatic relations with Lebanon.) A major question concerns the lack of a national sense of Lebanese identity. The first and greatest challenge of Lebanon's new president is to instill the kind of trust that will cultivate a Lebanese loyalty which is strong enough to transcend the old and fervent loyalties within the different subcultures.

History and these strong subgroups with nationalistic loyalties have, in the past, worked against a lasting peace in the Middle East.

## Principles for Peacemaking

Peace is man's most desperate dream. While it is often an illusive dream, we are assured that there is a path to peace and we can know it. Our Lord has declared, "Would that even today you knew the things that make for peace" (Luke 19:41-42).

The present Middle East crisis permits us to look at some of the universal truths and principles which point the way to peace.

**Waging peace is infinitely more difficult than waging war.** To meet violence with violence and injustice with injustice is the obvious and quick

path to follow. It has proven to be a favorite way of mankind, but a way which always guarantees further strife and violence.

**For the sincere peacemaker, the cause of peace must become more important than revenge and retaliation.** It requires a deliberate choice and deep commitment in order to break the cycle of responding to violence with violence. Feelings of hostility, recrimination and the desire for a greater capacity to kill do not derive from him who ". . . when he was reviled, reviled not again . . ." (1 Peter 2:23).

**Those who strive earnestly for peace must at some point trust their would-be adversary.** This trust assumes that the adversary would also prefer peace to war, and living to killing. Such trust is and always has been extremely rare because it involves great risk. Peace cannot be waged successfully without risk. Surely the possible results are worth any risk that is taken on behalf of peace and reconciliation. Dorothee Solee has suggested a provocative analogy. "God disarms himself unilaterally in Christ. He didn't wait for us to agree, or to make a treaty because that would not have worked." Both love and faith will always require some risk.

**Peace cannot be forced or decreed, and is impossible apart from justice.** The Palestinian problem is thirty-four years old. In 1948, several hundred Arab villages were evacuated when Israel became a nation. Today some two million Palestinians are refugees in fifty different countries around the world. Over one million Palestinians live in Gaza and the West Bank. Pressured by the PLO and Israel, villagers on the West Bank live with a constant and frustrating tug-of-war. Israel's security and lasting peace is tied to justice and autonomy for the Palestinians.

**The urgency of waging peace is not always as obvious as the urgency of waging war.** King Hussein of Jordan has joined the growing number of world leaders who regard

peace in the Middle East as most urgent. He recently stated, "Unless there is positive movement toward a just and durable peace within the immediate future, the chance may be lost for all time and real disaster will overtake us all in this area."

**In the struggle for peace, we must not yield to the spirit of despair and hopelessness.** To feel hopeless and helpless reflects a lack of faith. The Bible repeatedly points to peace as God's plan and ideal. War is in direct and total opposition to God's work as Creator and Redeemer. God creates life and declares that each person is precious above all else and worthy of redemption.

**If peace does in fact represent God's will, then it is also attainable.** "Thou shall not kill" is a divine directive against war. Because he was a man of war, David was not permitted to build the Temple. Solomon, a "man of peace," was given the task. The psalmist urged God's people to "seek peace, and pursue it" (Psalm 34:14b). The prophet spoke of a day of peace when men ". . . shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4 and Micah 4:3).

The birth of our Lord was announced with the proclamation of peace on earth and good will toward men. Our Lord himself declared "Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9).

I recall the life and ministry of Mavis Pate. On her last furlough, she served as our staff nurse at the Missionary Orientation Center. Shortly after returning to her hospital duties in the Gaza strip, she was killed. Heavy fire from a terrorist ambush ended her life one night on a road near Gaza. It was miraculous that other missionaries traveling in the Volkswagen bus survived the surprise attack. Later, the leader of the terrorist group apologized to the missionaries and to the staff at the hospital. He spoke of their

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# ...Peace

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admiration for the Baptist missionaries and stated that they were not the intended victims. Mavis, like everyone else at the Baptist hospital, had cared for Arabs and Jews alike during the Six-Day War. We call such people missionaries but they are peacemakers in the truest sense of the word. Being an authentic peacemaker is risky.

While on furlough as missionary to Zimbabwe (formerly Rhodesia) we were often asked, "Why don't you wait until things are better, until there is calm and peace before you return to the field?" The fact is that peacemakers cannot wait. During times of strife and the struggle for freedom, we had

become accustomed to extra precautions. There had been those times when we secured the windows in our children's room in order to make certain that a fire bomb would not land on their bed during the night. The children never knew about this precaution, and we never experienced any such attack. Like other missionaries, we were convinced that apart from the word of God and the power of God things will not "get better." He has indeed called us to be peacemakers.

Dr. John Mills is the area director for Baptist mission work in West Africa. I have heard him give this description or analogy of today's missionary. He tells the missionaries who serve with him that "A missionary is somewhat like a tea bag. You don't know how strong it is until you put it in hot water." Missionaries go to trouble spots, and they very often remain

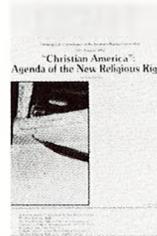
in trouble spots in spite of uncertainty and risk. They do this because they're convinced it is the plan of God that in the midst of so much bad news God wills that his people will tell good news and be good news.

Let us accept responsibility as Christians who have experienced the peace of God, to actively promote peace.

Let us understand that peace does not wait on God but on God's people who are willing to stand up for the things that make for peace.

**W. David Lockard is director of organization for the Southern Baptist Christian Life Commission. He served as a missionary for 14 years as president of the Baptist Seminary in Zimbabwe and was director for the Foreign Mission Board's orientation center for career missionaries at Callaway Gardens, Georgia for 15 years.**

## LIGHT Focuses on Moral Issues



*LIGHT*, a bimonthly Christian social ethics publication, was introduced about 30 years ago as a monthly publication of the Social Service Commission, the forerunner of the Christian Life Commission.

*LIGHT* was distributed only as an "occasional bulletin" after the early 1960s, but in 1978 it was reactivated as a regular publication.

The current newsletter format is designed to communicate information and ideas about current ethical issues and appropriate social action to interested pastors, students, church staff and denominational workers in the field of Christian ethics.

*LIGHT* will be sent free of charge to interested Southern Baptists who request it.

- The following person(s) would be interested in receiving *LIGHT* free of charge:
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# One Baptist's View of Israel

by Robert L. Lindsey

Because of the needs of the small but active evangelical community in Israel, I have worked for many years on problems our believers encounter. This has kept me ever alert to learning all I can about the beginning of Christianity in its Jewish environment.

The Baptist community lives as a tiny minority in modern Israel. There are insistent questions of adjustment and identity which need answering. I find myself spending much time in teaching and explaining the relationship of Christians to Jews, both historically and empirically.

Many questions about Christianity take on critical significance in the Israeli context. Is Christianity a Jewish faith, and if so, how? How indeed are Jews and Christians related if, as everyone says, they must be?

All this colors my Baptist view on Israel. I hope it comes fairly close to the view of many other Baptists.

## Different Approaches

Unquestionably we Baptists must recognize that the approach to the meaning of Israel, whether we speak of modern Jews as Israel or of Israel the State, is at least on the theological level quite different if you are a Jew instead of a Baptist.

For most Jews, Israel as the Jewish people has its identity because of bonds felt to be largely ethnic, and the State of Israel is first and foremost a refuge for those Jews who have had to or want to live there. Without this understanding of the Zionist movement, the motivation for the rebuilding of the Jewish state would remain a puzzle. Yet, anti-Jewishness alone cannot account for the immense energy Jews of the world have expended in bringing into existence and maintaining the nation of Israel.

One perspective which has appealed to my Baptist mentality and experience is to think of the return to Zion as a kind of modern Jewish equi-



**Israeli artillery commander waves signal flag to other tanks before firing on PLO positions in West Beirut. (UPI Photo)**

valent to the personal redemption of the evangelical. Where we see the need for deliverance from sin, the Jew has seen the need for deliverance from anti-Semitism. Where we see salvation as a "transference from the Kingdom of Satan to the Kingdom of God's dear Son," the Jew, or at least the immigrant to Israel who has Zionish aspirations, sees salvation in his physical transference to his Homeland. Where we see our redemption as involving a personal decision to follow the Lord, the Zionist who goes to Israel usually has to make a similar and conscious decision to do so.

As we see the Christian life as made up of constant struggle against the power of sin and Satan, so the personal, daily task in Israel is thought of indeed as a struggle to exist. Ideological Zionism even has an eschatology; it is called the ingathering of the exiles, by which is meant the process of encouraging any Jew anywhere to immigrate to Israel.<sup>1</sup>

The Baptists or evangelicals will almost certainly view this picture of self-salvation with much amazement. They will not be able to avoid feeling intense sympathy with the desire of

Jews to escape the awful sword held above their heads even in so-called Christian countries. They will also rejoice in the miraculous way the Jewish people have managed to sculpt out of an intransigent part of the world the viable, yet tiny, island of refuge called Israel. The evangelical will doubtless say, "Praise the Lord. The exiles are returning home. The Jew needed and deserved this miracle."

But Baptists or evangelicals will also feel that the analogy drawn surely underlines the failure of Zionism to deal with the deeper personal needs of human beings. The best laid plans of mice and men steadily turn sour in personal and social experience and we are left, if not with sin and Satan, with the demonic. For the evangelical, salvation is the finding of a harmony with a Power who beckons from his supernatural environment above this physical world and reminds through pain and death that final redemption is not tied to this earth.

Here the Baptist is far closer to the Pharisee of the first century, or at least the second century, for the Pharisee's hope seems to have been transmuted into the certainty of the  
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# . . . Israel

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world to come and the resurrection of the dead.<sup>2</sup>

The Jewish-Christian belief that Jesus went about doing good and healing all who were oppressed by the devil, while teaching of the world to come and himself rising from the dead to prove it, is of course the source of the evangelical's certainty today. The Pharisaic view is still strongly a part of the Orthodox Jewish faith and very much alive among even politically-oriented Orthodox movements in Israel. Yet this view seems largely to have led to a belief among most modern Jews that the success in attaining a self-identity involving Jewish statehood is sufficient for any modern definition of Jewishness.

All this, of course, raises the question whether the national revival in Israel is not indeed a new kind of Messianism. Many Jewish writers of our time so interpret the return to Zion. I find it quite painful and a bit frightening to hear Israelis frequently utter such interpretation: "Are we not very close to a new destruction of the Temple?" Perhaps one can even say that the glory of the Jewish consciousness of history allows for such a prophetic sense of pride and nemesis, though my own understanding of prophecy is that the worst prediction can under God be changed by repentance.

Once again I am not here trying to take sides with the usual Jewish way of interpreting the rise of Israel or with the way in which the evangelical may easily see this rise. I am simply trying to underline the basic differences in the way the two groups think. Of particular importance is the fact that Baptists often find the idea of self-salvation, and especially such a salvation as can be limited to man's earthly experience, to be not only shallow but shocking. The recognition of these essentially different ways of

approaching Jewish statehood is of the greatest importance.

## Popular Baptist and Evangelical Views

It is safe to say that Protestant and Baptist theologians tend to minimize either the state of Israel or the Jewish people as a whole in any discussion of Christian identity. Often a young student of the ministry will publicly address his theology teacher in the seminary with the question, "Where do the Jews fit into all this?" Rare is the teacher-theologian who will not refer to the quotation of Paul's famous "In Christ there is neither Jew nor Greek, neither bond nor free, neither male nor female" as a simple, and perhaps simplistic, answer.

I have already suggested that for anyone who attempts to shepherd an evangelical congregation in Israel, this kind of explanation of the relationship of Jews and Christians without more appeal to historical, theological roots is shallow and a bit cruel. Paul's Epistle to the Romans is an excellent example that early Jewish Christians did not think this way.

The agony Paul feels in trying to explain why his brethren of the flesh had increasingly moved away from Jesus and his expression of belief that this would not always remain true, is so poignant that one wonders how it is possible for any Christian, much less an evangelical theologian, to treat this subject so cavalierly. Sad to say, it is a fact.

**Israeli tanks poised for battle. (UPI Photo)**



When one turns, however, to the sincere but radical and flamboyant preaching about Jews so often heard in evangelical fellowships and churches, it may be a bit easier to forgive the seeming indifference of our theologians. For many of these preachers and teachers, the ancient land of Israel is but the coming scenario for a change in spiritual history. In this scenario the so-called Gentile Church is soon to be supernaturally raptured at the second advent of Christ, which will introduce scene number two. In scene two the gathered Jews in Israel will face Russia and her allies as Gog and Magog at Armageddon but be delivered by the personal return of Jesus. Scene three begins with the personal reign of Jesus on earth for a thousand years, the details of which are dwelt upon according to the fertile imagination of each speaker and lecturer.

The attraction of this widely-held view is so great that it not only attends the powerful parachurch Christian media, but has led to the creation of evangelical pressure groups who actively lobby for the political goals of the State of Israel. So deeply are many people impressed by this popular theory of the future, that some even end up in Jerusalem waiting for the next event, in whatever way that may be defined in the mind of the visitor.

In my experience, most Jews and Israelis who hear firsthand such theories find themselves amazed, amused, or both because most such schemes

are far removed from the Israeli reality.

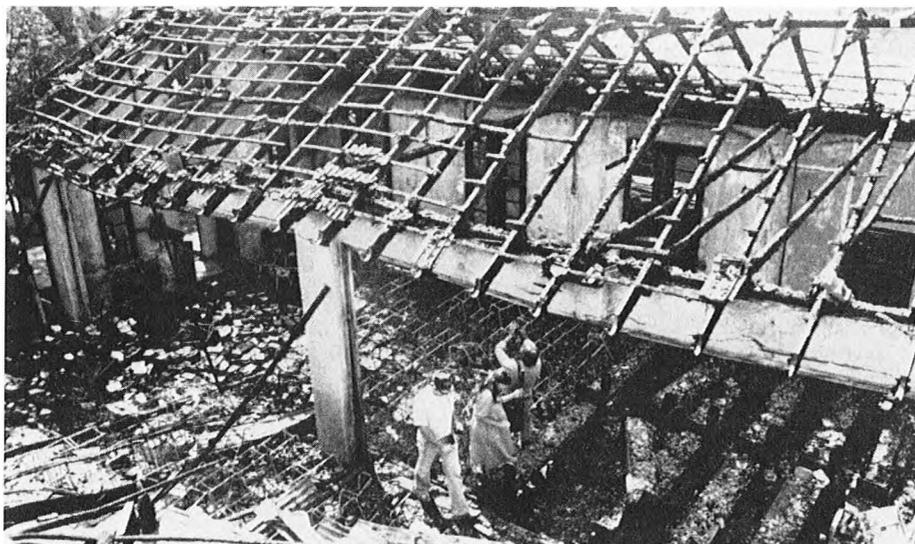
Life in Israel is perhaps too mundane, filled as it is with the problems involved in holding a job or buying groceries or paying taxes or trotting off to three weeks of army reserve. Nevertheless, Israel's need for friends is so great that we increasingly witness the top political leaders of the country addressing groups involved in such schemes.

A kind of hesitant recognition has developed recently in Israel that these groups must be accepted because they are so vocally pro-Israel. It is certainly true that the widespread friendliness to Jews and the State of Israel which is popular among Christians in the U.S. is related to the ceaseless repetition of these themes by influential speakers and evangelists, many of whom are Baptists.

Many of us find the methods of Bible study used by our evangelical futurists—their denial of a future role for the church, their glorying in the bloody future of the little Jewish remnant in Zion, and other such details of their schemes—quite questionable both from the standpoint of Jesus' teaching and from that of the Bible as a whole. We would all say that Jesus spoke of returning to this earth in some kind of supernatural glory for the purpose of winding up the present period of redemptive history, but we search in vain to find him teaching that Israel returning to Zion is the precursor of his second coming.

Some of us would have to add a more general objection to some of the forms of Christian political interest and support we observe today. I am speaking of those views which make so much of the return of Jews to Israel that one develops a kind of idolization of each Jewish person or the State of Israel.

I am sometimes accused of being unkind when I label this type of Christian thinking as Christian horoscopy, but it is quite clear that Jesus, like the Pharisees, strictly opposed the fortune-telling involved in speculation



**An October 7 fire probably set by an arsonist destroyed the 49-year old chapel of Narkis Street Baptist Congregation in Israel where Robert Lindsey serves as pastor.**

about the future. "Watch," he said again and again, "for you know not the day or the hour." To watch certainly means to expect Christ's imminent return. Our popular eschatologists seem much more interested in the pyrotechnic aspects of their constructions of the future than in the coming of their Lord.

### **Failure in Attempts to Find Meaning for Israel**

It fell my lot some years ago to study and comment on the writings of many Jewish and Christian authors who had attempted to suggest a relevance to the continuing existence of the Jewish people and the reestablishment of the Jewish State. I came to several conclusions.

My first conclusion was that no single Jewish reformulation of Jewish meaning or identity has succeeded in gaining total Jewish acceptance during the modern period. The still current debate in Israel over "Who is a Jew?" has for the present ended legislatively in the formula "A Jew is a person with a Jewish mother who has never changed his religion." What this means is not at all clear logically or legally and symbolizes the apparent impossibility of any general Jewish definition of identity, much less a meaning or mission.

My second conclusion was that while the Zionist attempt to rescue Jews was praised by Jews everywhere, the redefinition of Jewishness as essentially national and Hebraic continues to be accepted by most more by default than by conviction. The Zionist contention that all Jews must immigrate to Israel or face final and complete assimilation and disappearance has had to be replaced by the Israeli agreement that it is possible to live as a Jew in New York, Tel Aviv, Los Angeles or Jerusalem. Perhaps you can call this a kind of inner-Jewish acceptance of pluralism, but it means that the all-or-nothing Zionism some once preached has gone by the board and Zionist ideologists have had to view the Jewish State as the cultural center which feeds and nourishes all Jews.

The third conclusion was that when Christians attempt to discover the meaning of the continuing Jewish reality, they are rarely more successful than their Jewish counterparts. Inevitably they go beyond the simple Pauline position that even a divergent, unbelieving Israel is still an Israel beloved by God and will yet find its way to the Messiah Jesus.

The radical evangelical eschatolo-

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# . . . Israel

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gists are at least right on this point. The Jews are somehow related, or will be related, positively, to redemptive history. I think it is crude and unbiblical to suppose the church is Gentilic and that prophecy can only be satisfied if one gets rid of the church so the Jewish people can return to the center of divine care and world redemption. This is but to carry the Jewish and Christian separation into the golden age or millennium about which those believers talk with such esoteric certainty. Surely any view of a time when the lion will lie down with the lamb must include the reconciliation of Joseph and his brothers, if we can use even this analogy.

I am, however, much more concerned with the distortions so easily inferred by the proponents of this kind of eschatology. In their worst form we see people such as the madman who tried to burn down the Aksa mosque several years ago. This kind of logic says, "If the Temple must be rebuilt, is it any sin to help the process by getting rid of the present abomination on the Temple site?"

This line of thought says that to fulfill prophecy it is essential that all the Jews of the world come to live in Israel and any who leave now are worse than traitors. A good friend of mine who is in the radical eschatology camp berated an Israeli audience for allowing Jews to leave Israel. In his way of thinking, a half million Israelis have managed to deny the faith and revel in the economic advantages of Europe and America. They should be stopped in some way, he reasoned. This is an attitude once fairly common in Israeli political circles. Zionism has had its radicals too, but to find it among evangelicals is hard to take. It is not beyond imagination to suppose that some such Christian radical might, given the right opportunity, bring pressure on some foreign government to limit the immigration of Israelis to a land other than Israel in accordance with the radical view of prophecy.

Such things have happened before.

## Suggestions for a Baptist View on Israel

After criticizing the views of some Christians, I want to suggest an alternate view which gives meaning to the Jewish presence in the Christian world and to the emergence of the Jewish State. I make these suggestions with a little fear and trembling.

I have already hinted that Paul's position in Romans 9-11 is basic and, I think, maximal. Paul sees some general kind of Jewish acceptance of the lordship of Jesus in the future when Israel feels it can no longer insist on a separate chosenness unknown to the Jewish-Christian movement. Paul emphasizes the future psychological crisis involved in rejecting one's feelings of divine separation by saying: ". . . and so all Israel will be saved."<sup>3</sup>

Romans 28:9 states succinctly the theological position Christians ought to find easier to understand. To paraphrase Paul's words, he says: "If we are talking about my unbelieving brothers in the flesh, then it is true that because you Gentiles were welcomed into the fold of Israel without circumcision by us Jewish Christians, my brothers have been put off and are hostile to the Gospel. But, don't forget, our forefathers Abraham, Isaac, and Jacob were saved and chosen and because God entered history with them, their descendants are beloved, the object of his special concern."<sup>4</sup>

Paul is not saying that an unbelieving Israel is chosen or saved or fully right with God, but that their unbelief does not prevent God from loving them intensely. They are "beloved to God."

My personal debate with many Christians, including Baptists, is over my insistence that the right theological word about Israel is the word "love of God," or "loved of God." Paul deliberately limited the biblical word "chosen" to his forefathers. In another place he makes these Jewish forefathers the ancestors of the believers from Gentile background as well. In other words, the Israel of his time is nega-

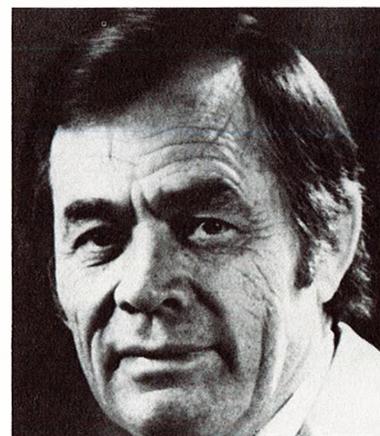
tively related to Jesus, even though it has its roots in the history of salvation. He could have said, with John, "Salvation is of the Jews."<sup>5</sup>

If I am unsaved and therefore unchosen, it is better to admit it and be honest. God still loves me! Is this not the essential evangelical doctrine? I suspect all the evil of the Christian-Jewish conflict through the ages could have been prevented if Christians had just painted this text above every church and monastery. If God loves the Jews, I must love the Jews. That is really the word of redemption. It is that simple.

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**This article was edited and reprinted from the Newsletter HAYADAD by permission of the author.**

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**Dr. Robert L. Lindsey has been a Southern Baptist representative to Israel since 1945 and is pastor of Narkis Street Baptist Congregation in Jerusalem. He first went to the Middle East in 1939 where he studied the language and culture of the people for 15 months.**

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### FOOTNOTES

<sup>1</sup>R. L. Lindsey, "Israel's Coming Crisis over Jewishness," *Commentary*, XVI (July, 1954).

<sup>2</sup>Ellis Rivkin, "The Meaning of Messiah in Jewish Thought," *Evangelicals and Jews in Conversation*, Mark H. Tanenbaum, editor (Baker Book House, Grand Rapids) 1978, p. 65.

<sup>3</sup>Romans 11:26a (RSV).

<sup>4</sup>Romans 11:28.

<sup>5</sup>John 4:22.

# Peace with Justice

by Ronald D. Sisk

## Learning from the Dutch Peace Week

You don't see wooden shoes much anymore, but you do hear the sound of marching feet. September 19-26 was Peace Week in Holland. It was the fifteenth year the Dutch Interchurch Peace Council (IKV) sponsored such an emphasis. With six other Americans, I went to see what they're doing, to find out for myself what "Hollanditis" is all about.

I stayed with Dutch families, worshipped in Dutch churches, crisscrossed the country half a dozen times, and talked with anyone who would talk with me. In the process, I discovered why one tiny European nation is so concerned about nuclear weapons and what Southern Baptists can learn from the Dutch approach to questions of war and peace.

**First, we can learn a deeper sense of the tragedy of war.** Americans have known war. We have sent our young men and women again and again. But we have never seen what war does to our own homes, to the streets where we live, and the factories where we work.

For the Dutch, on the other hand, war has an intensely personal quality which most of us in the United States have never experienced. Again and again as I traveled around the Netherlands someone would say to me: "Of course, this has all been rebuilt since the war. This block was bombed. This quarter of the city was destroyed." Or, as happened in one house where I stayed, "This family was destroyed by the war. One son joined the SS. The other son joined the Resistance. Both were killed, and the father committed suicide."

Along one of the beautiful canals of Amsterdam, almost next door to the



city's Westerkerk (the Western Church), someone said: "This is the house where Anne Frank lived. From here she was taken to die in a concentration camp."

At the same time, from the Dutch sense of the tragedy of war, you and I can learn anew the urgency of peace. Some of us live near missile silos, but we tend to think of them only as weapons of last resort. Our leaders talk of the possibility of limited nuclear war, and you and I cling to the hope that the Angel of Death will somehow pass us by. In a limited nuclear war, however, the bombs would fall in Europe. What would be limited for us would mean the end of the world for them. So the movement against nuclear weapons in Holland is seen as a matter of life and death. Their lives. Their deaths. So, also it ought to be for you and me.

**Second, we can learn more clearly the connection between peace with justice and our faith.** Peace Week in the Netherlands begins

and ends with Sunday. It centers in the churches. This year the Bible study dealt with the proper relationship of the church to the state as understood in Romans 13. In the church in Rotterdam where I worshipped on September 19, Reverend Kuipers spoke quite correctly of the balance which Christians must maintain between the understanding of the state which Paul offers in Romans 13 and that which John displays in the thirteenth chapter of Revelation.

Regardless of the precise subject of this study, the biblical focus of the Dutch Peace Week suggests that an emphasis on peace with justice is very much a proper subject for the church. On September 15, the Christian Life Commission board approved a staff recommendation that we ask the Convention Calendar Committee to recommend a yearly "Peace With Justice" Sunday for Southern Baptists. The Dutch experience suggests that it is high time we make this request. Like love, joy, and patience, peace is a fruit of the spirit. And like the other fruits, there is a sense in which peace cannot be found unless we make it a matter of attention in worship and in prayer.

**Finally, we can learn from the Dutch the value of discussion of specific peace-related issues in the church.** Debate in the Netherlands this Peace Week centered on the questions of whether the Netherlands ought to accept cruise missiles and whether the Dutch nation ought to refuse to allow *any* nuclear weapons on its soil. The church, of course, ought never to become enmeshed in partisan politics. At the same time, the church both can and should examine  
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# Book Review

## Prayer and Holy Obedience in a War-Wracked World

Edited by Glenn Igleheart. Atlanta: Interfaith Witness Department, Home Mission Board of the Southern Baptist Convention (#363-11P), \$2.95

This book contains the papers presented at a Quaker-Southern Baptist Colloquy held at Berea College in Berea, Kentucky, June 25-27, 1981. The Interfaith Witness Department of the Home Mission Board has served the cause of peace by not only cosponsoring the colloquy but also making these papers available in written form. The book contributes significantly to the concern for authentic spirituality and peace in a world where neither is easy.

Igleheart's edited work presents to the reader Baptist contributions from seminary professors (Glenn Hinson and Glen Stassen), a denominational executive (Carolyn Weatherford), and a pastor (Myron Weaver). Quaker contributions from Dean Freiday, Richard J. Foster, Canby Jones, and Colin Bell give the volume the balance which made the event a genuine dialogue. Two contributions illustrate the quality of the book.

Glenn Hinson's paper on "Voluntarism and Holy

Obedience" is a masterpiece combining his interests in church history, theology, spirituality, and peace. He thoughtfully probes the changes which have occurred in the history and theology of Baptists.

Glen Stassen's contribution, "Holy Obedience and the Call to be Peacemakers," begins with the assertion that the theme of Romans is peacemaking—the search for peace between Gentile and Jewish Christians. He develops this theme by continued examination of the book of Romans and by applications to contemporary social and political events. His treatment of Paul's urgency in taking the collection from the Gentile churches to Jerusalem is a compelling demonstration of Stassen's thesis that Paul's theme in Romans was peacemaking.

For those interested in either authentic spirituality, or peacemaking, or hopefully both, *Prayer and Holy Obedience in a War-Wracked World* will be extremely helpful.

## Nuclear War: What's In It For You?

New York: Simon & Schuster, \$2.95

Bright and breezy books sometimes treat serious subjects. In this case the members of the nonpartisan Ground Zero organization, a national nuclear education group, have produced a readable, informative primer on nuclear war.

If you know little or nothing about nuclear weapons, American policy, or the effects a nuclear war would have on your life, this is the place to begin. Chapters examine the history of nuclear weapons and the origins of the arms race. The book offers scenarios for the possible triggering of a nuclear conflict and projects its immediate and long-range results for American life.

Without proposing any specific solution or losing its

somewhat flippant good humor, *Nuclear War: What's In It For You?* clearly communicates the basic fact that there is nothing in nuclear war which any of us want any part of. There is no easy way out of the nuclear dilemma, but one of the book's basic premises is that ordinary people can understand the issues involved in nuclear arms negotiations and can make a difference. We can make a difference by informing ourselves on issues and taking an active part in the nuclear policy debate. As an attempt to stimulate grass roots involvement, *Nuclear War: What's In It For You?* prophesies without being preachy. It is a good way to get started on a difficult issue.

## The Fate of the Earth

by Jonathan Schell. New York: Alfred A. Knopf, \$11.95

"Two choices lie before us. One leads to death, the other to life." In words strikingly reminiscent of Scripture, Jonathan Schell sets forth the options which confront humankind in the face of the nuclear dilemma. Either we find a way to defuse our imminent nuclear peril or humankind will die. By far the most thoughtful of the current crop of books on nuclear war, *The Fate of the Earth* is a masterpiece in three sections.

The first part of the book is a disturbingly detailed projection of the effects of a nuclear war on a small planet. Schell rehearses the impact of the first atomic bomb on Hiroshima, letting the victims tell their own story. He then moves into a description of the likely impact of a relatively limited nuclear attack on the United States, concluding that the devastation from a full-scale exchange would be so great the extinction of the race would be a genuine possibility.

Schell is more philosophical in his second and third sections. He analyzes the implications of the prospect of

human extinction, dubbing it "the Second Death" and reflecting on the ultimate futility of such an end to human history. He then develops the theme of the choices which lie before us, asserting the irrationality of the current doctrine of nuclear deterrence. His conclusion that a major portion of the problem lies in an outmoded loyalty to national sovereignty will be disturbing to many. Indeed, much of Schell's reasoning in the latter two-thirds of the book is open to question from a Christian perspective. His work is nonetheless undeniably thought-provoking and undoubtedly worth reading by those who would think seriously about nuclear war.

The fundamental strength of Schell's argument is the simple truth that nuclear weapons change things. For the first time in human history human beings have the capacity to bring that history to an end. The question Schell raises, and properly so, is whether we will choose to ignore our peril or to assume responsibility for the fate of the earth.

## Moral Issues Study Guide Supports January Bible Study

The January Bible Study is one of the best opportunities to use the Bible to teach ethics. This year I Peter will be studied and a special study guide has been prepared which provides resources for focusing on the moral issues involved.

Ira Peak, director of the Department of Christian Moral Concerns for the Missouri Baptist Convention, and his wife, Ashli, have collaborated in the writing of a study guide entitled *Moral Issues in I Peter: Resources for Daily Liv-*

*ing*. This is the second year for the Peaks to prepare this helpful guide.

Few challenges are greater than an effective, practical presentation of the ethical message of the Bible.

LIGHT readers can order this 90-page study guide from the Department of Christian Moral Concerns, Missouri Baptist Convention, 400 East High Street, Jefferson City, MO 65101. The cost is \$2 per copy.

# . . . Learning

(continued from page 17)

specific political issues in the light of Christian faith.

The key point is that in the Netherlands such matters of political policy have become vital subjects for discussion in and through the churches. Fifteen years of Peace Week emphases have given Dutch Christians a sense that they both can understand and should influence the strategic political decisions their leaders make. Educational activities have extended to every age group, so that children grow up with a sense of the impact which their faith ought to have on political decisions.

The Netherlands, of course, is simply one tiny portion of the great stage upon which the drama of world politics is played. It exists under the security of the American strategic

umbrella. Every last nuclear weapon could be removed from the Netherlands without changing the strategic situation one bit. The Dutch know that. Nonetheless, they bear witness to the rest of us through their regular celebration of Peace Week. They bear witness of the horror of nuclear war. They bear witness of the folly of an arms race that can only end in destruction for all of us. And they bear witness that, if we are to avoid the nuclear catastrophe which draws nearer day by day, each of us must somehow begin to make a difference right where we are. "Help de Kernwapens de wereld uit. Om te beginnen uit Nederland." Help rid the world of nuclear weapons. Let it begin with the Netherlands.

Ronald D. Sisk is director of program development for the Southern Baptist Christian Life Commission with a major assignment for programs related to peace with justice.

## Observe Drunk Driving Awareness Week

The United States Congress has declared December 12-18, 1982 "National Drunk and Drugged Driving Awareness Week." This observance provides a vital opportunity for Southern Baptist churches to make their people aware of this national tragedy which takes some 26,000 lives every year.

Following the observance you may wish to order the Christian Life Commission's teaching/learning guide, "Alcohol: Help for Teenagers and Their Parents." This six-session study is scheduled to be available by early January.

### Order Form

#### Alcohol: Help for Teenagers and Their Parents

Please send me \_\_\_\_\_ copy/ies of your new 8½ x 11" teaching/learning guide at \$3.50 each plus \$.75 postage or 5 or more copies at \$3.00 each plus \$.50 each for postage.

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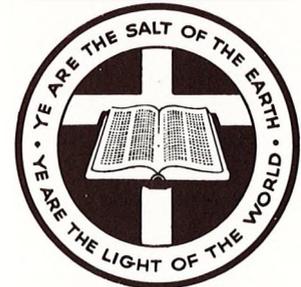
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